

THE PACIFIC

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Reading Room

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SPINNING.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task;
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall, but dare not try to find
A safer place, since I am blind;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

—Helen Hunt Jackson.

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W. W. FERRIER Editor
2716 Hillegass Ave., Berkeley

THE ROOSEVELT LECTURES AN ABIDING INFLUENCE FOR GOOD.

Great good undoubtedly will result from the presence here in California the past week of Theodore Roosevelt. His addresses have been listened to day after day by large crowds of people and his utterances have gripped his hearers in such a manner as to remain with them and to shape conduct.

Nothing new has been said. As a matter of fact there isn't much new thought in this old world. But the truths set forth by him are such as need frequent presentation and emphasis, and coming from a man of his character and achievement they have been made to seem to thousands more worth while than when they have come from other lips. Many a preacher saying the same things from the pulpit in a way no less excellent than they have been said by Mr. Roosevelt would have made little impression on some of the minds that this man of affairs has impressed profoundly. What the man has been and is, what he has done—all this gives his utterances a unique power. The people realize that there is high manhood back of them, and that he who makes them has achieved in life that which places him today in the forefront of the world's thought. What Roosevelt is, what he has achieved, is known all around the world; and everywhere there is the feeling that he is determined to bring all the man that is in him to bear on those things which make for the good of humanity.

So long as life for them shall endure the thousands who have listened to him will remember that this man, heroic on the battlefield, having back of him years of distinguished achievement in public office, ending in that highest place of service to which an American citizen can be elevated, again and again in public address, urged upon his hearers as the only rule for success and happiness in life the principles set forth ages ago at Sinai and on the hills and in the valleys of Palestine by the one Matchless Character.

We have pleasure in giving in full this week in The Pacific the address on Sunday afternoon on "The Bible in the Life of the People." This topic was chosen in honor and commemoration of the ter-centenary, this year of the King James translation of the Bible.

Two hours before the time set for the address every

seat in the great amphitheater, capable of accommodating more than seven thousand people, was taken; and later, two or three thousand crowded in and stood from the time of their arrival to the close of the address, which was more than an hour in length. Uncounted others, aggregating several thousand, were outside, unable to gain any sort of entrance.

Monday afternoon, the date for the fourth lecture, all the seats except a few reserved ones, were taken an hour before the time for beginning; and that afternoon several thousand, who came after three o'clock, crowded in and stood for nearly an hour waiting for the lecture to begin and for more than an hour to listen to it.

Tuesday afternoon, the date for the closing lecture, people went even earlier, and long before the time for the arrival of the speaker more persons were crowded into the spacious auditorium than on any previous occasion. Evidently Mr. Roosevelt was surprised at the way the people had thronged to hear him; and when he arose to speak he said he had not thought before the lectures began last Friday that one-fourth of the seats in the Greek Theater would be occupied at any of them. At the request of Dr. Nash, the dean of Pacific Theological Seminary, under the auspices of which institution the lectures were given, President Wheeler of the University of California introduced Mr. Roosevelt that afternoon, saying:

"I congratulate you all upon the opportunity you have had during these last few days. You have become acquainted with Theodore Roosevelt if you never knew him before. You who have heard all the lectures of this series know him now just as I know him after years of acquaintance and association with him. There are no two Theodore Roosevelts, but just one."

Beautiful tribute! But it embodied in its few words the estimate of the man formed by the thousands who had been listening to him day after day. What he seemed to be and was as he spoke before them, that he was always. No Dr. Jekyll and Mr. Hyde in Theodore Roosevelt's make-up! What he is judged to be by his public utterances, that his closest friends know him to be.

We recall in this connection some words of old: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft raiment are in king's houses. But wherefore went ye out? To see a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee."

We must regard Theodore Roosevelt, after his years of high achievement, now going about the country and calling people to ethical living on the Bible plane, as more than the modern preacher or the modern prophet—in fact, a special messenger, by reason of his unique influence, preparing the way among us for a righteousness as yet unknown.

We wish it were possible to give in the columns of The Pacific selected thoughts from all the addresses by Mr. Roosevelt, but we have to content ourselves with the one on "The Bible in the Life of the People"; no further space being available. If any one utterance can be taken as indicative of the whole it is perhaps a few words not spoken in Berkeley, but one day at Stanford. Seeing a wide-awake boy just at the edge of the platform, Colonel Roosevelt, leaning down, said explosively: "Young man, be game, but be decent. If you are game but not decent, it would be better to hunt you out of society."

Very obediently the boy responded, "Yes, sir," and

soon after edged away to the outer rim of the crowd to quietly and seriously think it over.

Now, that is what in one way and another Roosevelt has been saying to us all, "Be decent!" And he has said it in such a manner that we are bound to think it over.

He would have us be decent in the close relations of life—first, in the home; then in the wider circles of business and public life. What he wants is "the square deal" for everyone on the part of everyone; more equality of opportunity for rich and poor; in one word—brotherliness.

Saying in one of his lectures, "You know I do not believe in mollicoddles," he continued: "I believe in a man being a man, and for that reason I dislike to hear it said, 'man must be a man' in excuse of his living as a vile and vicious man.

"My plea is that the virtuous man is the strong man. I want to eradicate the idea that being decent means being weak. The worst evil that could come to our civil life in this country would be a division that would leave on one side all the nice, well-behaved, well-meaning little men, with small chins and white hands, who, if they are insulted, run home, and on the other side all the robust and defiant creatures who didn't mean well at all.

"I wish to see our side, the side of decency, include men who have no fear of the men on the other side, who, if they are hustled by the gentlemen on the other side, will be able to hold their own, so that the other gentlemen will not hustle them again. Virtue should be strong and also have a good time. Just to be decent is not enough. It is the duty of the decent men to be strong men, and to let the fact of their decency dawn on their neighbors without their announcing the fact."

And then it was said that it is possible to face the ordinary humdrum duties of every-day life in the same spirit that the men of the Civil War went to the long marches and into the battle in the service of the Nation."

Among those whom Mr. Roosevelt would have decent in the wider relations of life as well as in the closer are the multi-millionaire and the workingman. Again and again, throughout the lectures was it made evident that he has an utter abhorrence for the methods by which not a little of the great wealth of some of our rich men has been amassed.

In one of his lectures he said "Let the wage-earner remember that the candidate for public office, who appeals for support on the ground that he will condone lawless violence or look the other way when violence is perpetrated, or will uphold a labor organization rule above the constitution of the nation or the laws of the state, is promising to support a condition that must ultimately bring democracy to an end."

We quote here from the closing lecture, "The Shaping of Public Opinion and the Ninth Commandment":

"The cardinal sin of the public man is theft. The cardinal sin of the writer is mendacity. I abhor a thief. I also abhor the liar. I abhor the assassin who tries to kill a man, but I hate equally the assassin of public character, the man who tries to damage the honest public man's character. I speak of the would-be instructor of the public who instructs it falsely. At the same time my chief concern is not for the man he slanders, but for the public itself. The newspaperman or writer in a magazine who sustains the crook shares in the crook's guilt. The newspaperman or writer who upholds the briber, the crooked judge or the legislator who buys his seat, is as crooked as the man he sustains.

"The converse of this is true. Evil as dishonesty is,

it is hardly worse than the accusation of dishonesty against the honest public man. If the honest man is fit for public life he is likely to have a pretty thick skin and will have a grim contempt for the man whom he knows is bought to accuse him. That man goes to the lowest depth by publishing scandal and falsehood about the public man.

"The type of magazine to which I particularly object is not the muckraking magazine, which rakes muck where muck should be raked, but the Ananias muckraker. No magazine bought and owned by combined wealth to do its bidding is worse than this type to which I have referred, because such a magazine confuses the public mind so that the average decent citizen becomes unable to tell the true attack from the false, the good from the bad.

"I have hopes that as the people more and more take into their own hands the shaping of legislation they will recognize that the man who deliberately poisons their minds is as reprehensible a scoundrel as the man who poisons their bodies."

Worthy of special note is one remark made incidentally by Mr. Roosevelt at the time of his last lecture: It was in substance: After standing up here and talking to you as I have I've got to strive to be a better man than I ever have been before."

We know that he will so strive. It was because the people felt that a man already striving to live up to all his lofty utterances was speaking to them that they flocked by thousands day after day to listen to him and went away resolved to strive to attain to that unto which they had listened.

CHRONICLE AND COMMENT.

It is said that there are more people in California who came from Iowa than from any other state. In Los Angeles county alone there are more than 75,000. Iowa is a great state, but when it comes to climate it is a good one to get away from in comparison with California.

According to report the Rev. Dr. McLeod, who went from the pastorate of the First Presbyterian Church of Pasadena to a New York pastorate, is not preaching to houses crowded as they were in Pasadena. New York City churches have problems unknown in a city like Pasadena.

Writing in the British Weekly on "The High Destiny of Canada," Dr. Wilfred T. Grenfell says: "The only puzzle to men who know Canada is that the lack of appreciation of the great future before her should have existed so long." The proposed reciprocity with the United States is in his opinion a most natural proceeding and exactly what all far-sighted men should commend.

A Los Angeles correspondent of "The Standard," a Baptist paper published in Chicago, says concerning Temple Church, Los Angeles, of which Dr. Brounger is pastor, "If we had room we could have 5,000 people present every Sunday night for at least six months of the year." Almost without exception hundreds are turned away every Sunday evening—sometimes thousands. A Christian Endeavor Society meeting has an attendance of from 200 to 300. During the past year there were 300 additions to the membership of the church. The effort this year is to secure 1,000.

A London correspondent of the Birmingham Post writes: "The King's command to the Rev. Dr. Jowett to

dine at Buckingham Palace is to be looked upon not only as a personal tribute of regard for this distinguished Free Church leader, and through him for the Free Churches throughout the Empire, but of the Royal desire to become acquainted at first hand with the world-wide social as well as religious problems with which these churches have to deal. His Majesty, earlier in the day, had exhibited a like desire in respect to special phases of the missionary movement, by receiving at the Palace, Dr. Grenfell, a medical missionary who has done much service in Labrador, and these special tokens of Royal recognition of religious and philanthropic effort are of special value as testifying to the deep interest not only the King but Queen Mary takes in this side of our national life."

A writer who conducts a department in the Boston Transcript under the caption of "The Listener" says: "It has long been a moot question whether the California climate would bear examination. A faithful friend of the Listener's, who would never deceive him by overdrawn pictures, has lately happened upon weather there that brought snow to Pasadena and frosts to Santa Barbara, and terrific winds that carried sandstorms in some places." Yet this correspondent is reported as quite enthusiastic over California, writing: "It is all beautiful and people do enjoy life here. We drove into a pasture in Santa Barbara and picked great bunches of enormous yellow poppies, the California poppies that grow wild out here—like dandelions. What strikes me most is the mellowness of the air, the sunshine, it is so soft and lively and the mountains are so beautiful with their purple shades. Santa Barbara was a dream. I wish we lived here."

"The Librarian" who writes regularly in the Boston Transcript on library matters has the following about the Seattle public library, all of it evidently based on the statements and pictures in the annual report: "The Seattle Public Library has a handsome and substantial central building, now in its fifth year of occupancy. It has a large and well-patronized children's room, filled to the last chair—and beyond—(judging from the pictures) with studious, well-behaved children. It conducts successful and largely attended story hours, both at the library and on the city playgrounds. It has a teachers' room, where instructors of youth may not only read and study, but consult with an attendant on pedagogical matters. It has an open-shelf room, with tables for readers. This department has solved the 'libraries for men' problem, for (judging again from the picture) the proportion of male to female readers is about sixty-five to one. It has a reference department where this proportion is nearly maintained. It has a fine arts department with an air of studious calm. It has a spacious and well-ventilated periodicals room, in which, again, the female sex seems to cut a very small figure. It has a number of fine looking branch library buildings, and it wishes to build more. Finally it has the only chief librarian in the United States whose name is printed but once in its annual report, and that at the end."

Dr. Jowett's last sermon in Birmingham, England, was on the words of Paul, "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus." In the course of the sermon Dr. Jowett said: "Discipleship finds itself in apostleship. We gain while we lose ourselves in service. And so did the Apostle Paul gradually begin to apprehend the glory for which he had once and forever been apprehended by Christ. I want to

ask you, my brothers, what ambition you would place alongside this? What is there to be named in comparison with it? I suppose that when we reach our fiftieth birthday, there are many things that once concerned us that begin to look very little. When we reach even the prime of our life, there are certain things that begin to drop as unworthy of a man's ambition and crown and certainly in comparison with the ambition of the Apostle Paul, every other kind of ambition seems exceedingly trifling. Everything else seems to pale with the swift transit of the years. Mere ease sours into disquietude. Money has fewer and fewer markets as we get older. You did not catch that, did you? Money has fewer and fewer markets as we grow old. Fame turns tawdry, like street decorations after the rain. In every other kind of ambition 'the worm dieth not, and the fire is not quenched.' But the Apostolic ambition lives on, and endures, and is satisfying—the ambition which has partnership in the purposes of Christ, which has fellowship with the heart of Christ, which seeks to become clothed in the glory of Christ."

NOTES ON JAPAN.

Chas. R. Brown.

III. Education in Japan.

Every one is impressed with the great advance in educational facilities in the Japanese Empire. The two great Imperial Universities at Tokio and Kyoto sustained by federal appropriations stand at the head of the system. They compare favorably in their equipment, in the personnel of their faculties and student bodies with the great universities in this country. There are five thousand students in the University at Tokyo and almost as many at Kyoto.

I had the pleasure of meeting repeatedly Baron Kikuchi, President of the Imperial University at Kyoto. He spoke English perfectly. In his knowledge of world movements of thought and life, in his readiness to get another man's point of view, far removed though it might be from his own, in his facility in discussing questions of international interest, as well as in speaking of the situation in his own country, he was just such an educated, cultivated man of the world as one would meet in any center of learning anywhere in the world.

The low cost of tuition, amounting to less than a tenth of what one would pay at Harvard, Yale, or Princeton, enables great numbers of students from families in modest circumstances to acquire university training. The diet of the country and the prevailing mode of life, are also favorable to those students who are compelled to combine the plainest living with their high thinking.

The progress of the Japanese in bacteriology and in other branches of physical research has led the physicians of the world to expect valuable contributions to medical science from Japanese physicians and surgeons. The splendid work done in forestry and in that scientific farming which has done so much to enable them to support a large population on such a limited area of arable land, is another evidence of the application of knowledge to life which is the highest office of real education.

The public schools of primary, grammar and high school grade are everywhere. The country is comparatively poor and seriously burdened as a result of its two recent wars, so the school buildings are, as a rule, inexpensively built. I saw hundreds of them which were of plain, unpainted boards much like the temporary school buildings

in certain quarters in San Francisco after the great fire. But they were there, and in them teachers giving every evidence of the most intense and loyal interest in their work were instructing bright-eyed and attentive boys and girls.

I contrasted this with Russia where I traveled two years before. There the most numerous and prominent buildings were not school buildings, but barracks for the soldiers. The strength of the nation was being given much more to the military forces than to the educational. And the percentage of illiteracy in Russia, ranging from fifty-three per cent in St. Petersburg, their most cultivated city, to as high as ninety-four per cent in some of the more ignorant provinces, is the natural result. In all the cities, towns and villages of Japan, these public school buildings were in evidence. And it was the testimony of one educator with whom I talked that of the generation now growing up in Japan, fully ninety per cent would be able to read and write. Japan has her barracks also, but these are not the most conspicuous feature in her community life.

I visited some of the grammar schools. All the boys of whatever age, were being taught by men. I believe we might well follow Japan's lead in that regard. We surely need in this country a larger number of foreful, capable men in the upper grammar grades at least and in High School to instruct the boys. This work is too largely committed into the hands of unmarried women.

There is a certain time in every boy's life when he reaches that stage of arrested development where he feels that he knows more than all the women on earth put together. He is of course in error, regarding his attainments, but he needs just there, above all else, the daily influence of some strong, wise, conscientious man to aid him forward to the point where he will be again clothed and in his right mind. The more virile element in school influence is thus being provided for generously in Japan by the presence of a man teacher in every room for boys.

The eagerness of the Japanese to learn has become proverbial. It is like the appetite for food—it has become a passion with them. The most ignorant parents living in the humblest circumstances seem to understand that their children should have the privileges of the schools. One sees the boys and girls trudging along to school as early as seven o'clock in the morning, for the allotment of hours for education in that enterprising little country is more generous than in America. Every Japanese who can speak the smallest modicum of English is ready and eager to avail himself of every opportunity to talk with an American on the railroad, at the hotel, in the store or in any chance meeting. He desires to learn more perfectly the tongue of that race which has had such a dominant influence in the history of the world.

On our return trip the base ball nine of Waseda University at Tokyo sailed with us to play a series of games at Honolulu with the Hawaiian team. The whole student body and thousands of friends came to the wharf to see them sail. The captain, for some reason, had brought the "Chiyo-Maru" up to the dock and the cheering thousands, wishing good luck to their base ball representatives as they came to an American possession to try conclusions with us, was an interesting sight. They sang college songs and gave the college yell. And all this enthusiasm was typical of the eager, joyous interest the Japanese have in the whole work of education.

When you have written a wrathful letter—put it in the stove.

Be sure you put your feet in the right place, then stand firm.

A FORWARD LOOK.

George Luther Cady,

Chairman National Council Committee on Evangelistic Work.

There is no particular need for a backward look—from the standpoint of effective evangelism it had better remain ancient history. A committee sent out with no particular instructions, sent out with the same indefiniteness that the boy had who went to plow a field and said, "Haw! Gee! Go where you please! Its all got to be plowed," and withal sent out with no sinews of war with which to accomplish anything, ought not in all fairness to be expected to come back with much better than to "report progress." This indefiniteness is due to the utterly chaotic state of the church on the question of Evangelism and with the utter chaotic state of Evangelism itself. Evangelism has largely lost itself—at least, it has lost that definiteness and assurance and poise which it had in the days of D. L. Moody. There are few men who will question the effectiveness of that great Missioner to the prodigals—American and English. There is scarcely a church which has not in it men and women whom he touched and perhaps but for him would now be lost in the kingdom and effective service. Doubtless one thing which made that ministry so effective was the lack of commercialism which has blasted modern evangelism. No one who has watched it east or west, can doubt but that modern evangelism is sadly, if not thoroughly commercialized. Its old insulation has been broken and much of its circuit is being grounded. It is not necessary to illustrate lest the sons of the Philistines rejoice to our shame. The old power of evangelism is not likely to return until it lays less emphasis on "the laborer is worthy of his hire" and more on "provide neither purse, nor silver, nor gold for your journey."

It is true that the emphasis has changed. It is now pedagogical and sociological. I shall never forget one day in 1883 in the little schoolhouse which stood almost alone on the splendid campus of modern Mt. Hermon. Mr. Moody sat down and plead and argued with a young boy to stay and take a short cut to service and not go to college. "There were too many college men and not enough men whose one book was the Bible. College was spoiling men for real effective ministry." The boy went to college in obedience to a mother's desire. Within a few years the great College Conferences began to be held in Northfield and Mr. Moody caught something of the mighty possibilities latent in those young men and also something of the spirit of modern education and his ideas underwent a great change. His own schools also, the dearest labor of his life, began to react upon him, and when in later years he was asked what he would do differently if he had his life to live over, he is said to have replied, "I would lay more emphasis on the colleges." But there is more than one doubt raised by thoughtful people whether education can take the place of the old evangelism and none felt this more keenly than did he.

"Time-Spirit" is sociological and we cannot get away from it but already we are being made to realize that Jesus was right when He saw that the shortest route to a regenerated society is through regenerated individuals. We see society arrayed against society and class against class in a real industrial war and in the midst of it one can well recall the prayer of Stonewall Jackson, "O God, bring quick victory to one army or the other. O God, settle this cruel warfare and send us back to our homes,

to our God-given purpose of winning men to Jesus Christ." But this warfare is one which will be soonest ended by winning men to Jesus Christ—the whole Christ, whose kingdom is here on earth as it is in heaven. The evangelism of the future is one which takes in the whole man, the whole church, the whole social life, which does not forget the office of the special evangelist, but remembers also that it is the business of the Home, of the Church and of the Sunday-school, to raise up men and women who shall never know themselves to have been otherwise than Christians.

It is in this spirit that the National Committee on Evangelism have begun a work of education and inspiration for soul saving. They are now trying to arrange:

1. A series of articles in our denominational papers dealing with Evangelism in the Home, the School, among the churches and by special effort.

2. A number of conferences to be held if possible in Northfield, Winona, Frankfort, and on the Pacific Coast this summer.

3. To have the subject presented in some concrete way in all the State Conferences this spring or fall.

4. To urge a complete organization for pushing evangelistic work in every section of the nation. To have a definite evangelist's committee appointed and under them a superintendent of evangelism in every local association. Already splendid responses have come from different states. Expression of deepest anxiety that something should be done has been coupled with splendid resolution by men in authority to push this matter as of the most vital present concern to the churches of our order. Most of the states from which we have heard have no organization whatever outside the Home Missionary work. We hope to see every state organized for this work.

There are before us now two practical movements, which we desire to emphasize and urge the churches to enthusiastically adopt. The first is the recommendation of the Brotherhood that we make Holy Week a special week of prayer and personal work for men. Nothing better could be done than to put on the men of the church the responsibility of winning their sons and brothers into the kingdom of Jesus Christ. The second is the Men and Religion Forward Movement, under the leadership of that manly specialist with men—Fred B. Smith. Here is a work so comprehensive that it can take into itself the men of social emphasis like Graham Taylor and Charles Stelzle and the men of the evangelistic type like Chapman or Smith. We heartily commend this movement to our churches. There are three million less men than women in the Protestant churches of America—it is time we changed the ratio. This method is worth the experiment.

By whatever method we think wisest our churches must ring with the message on the bell of St. Paul's "Woe is me if I do not evangelize." We must in some way fill our Sunday-school teachers, our leaders of Men's Clubs as well as our pulpits with the passion of Murray McCheyenne, of whom an old Scotch woman said when she first heard him preach, "The man preaches as if he was dyin' to have you converted."

CHARLES R. BROWN CALLED TO YALE.

Press dispatches received on the coast a few days ago announced that the Rev. Charles R. Brown had been

elected a director of Yale Divinity School at New Haven, Connecticut.

Those familiar with affairs at Yale say that this means that Mr. Brown is to be the dean of that school and that his future work will be that of preparing men to preach the gospel instead of preaching it himself in the regular pastorate as he has for so many years of his life. Bearing on this new work and rendering it more efficient than it otherwise could be will be those years of his own successful ministry.

THAT EASTER OFFERING!

Word comes from New York that the National Apportionment Commission has deemed it wise to suggest a month for each of our Benevolent Societies to do its work among the young people. This certainly seems business-like and will doubtless commend itself to any who take time to carefully consider the need and wisdom of interesting our boys and girls—our lads and lassies—in the missionary enterprises of the denomination.

In line with the above, April is assigned to the Church Building Society, and hence overtures are going to the Sunday-schools and the Christian Endeavor Societies, asking that an Easter offering be devoted to this work. And as the Commission has suggested that a definite concrete case be specified, the Board has presented

"The Porto Rico Parsonage at Fajardo (Fo-har-do)," a most interesting and needy field, where our work among young people has been uncommonly successful.

Three thousand dollars are required for this work. The A. M. A. is not warranted in thus using its funds. The Building Society cannot take it from its Parsonage Loan Fund, from which alone it aids in parsonage building, for the people there are too poor to repay such a loan. Hence the call is made to our young people who are well able to thus bring cheer to our Porto Rico Missionary, who, amidst difficulties, is laboring for the Porto Rico friends—both old and young.

Heretofore in the Pacific District, Christmas has been the time for such Church Building appeals. But Congregationalists are seeking all over the country to be systematic, methodical, in their benevolences, and hence it becomes us to break away from our custom, and work harmoniously with those beyond the mountains. Shall we not attempt this even though the change may work slight inconvenience and lessen temporarily our returns?

Large things are possible. Will not pastors take special interest in this effort not only that the desired amount be realized, but that the young people in Sunday-school and C. E. S. be brought into line and April be set apart as the month for them to boost the Church Building work. Some fine things are being said of the working of the Apportionment Plan in the Pacific District. Will it not forward this cause as well as the Porto Rico Parsonage, if a generous and wide-spread response be made to the National Commission's plan to systematize the benevolent work of Congregational young people?

H. H. WIKOFF, Field Secretary C. C. B. S.

A man objected to the preaching of his pastor on the ground that it was 'too sententious.' Said his friend: "You surprise me. That is the last charge I should expect to hear brought against him." "But it is true. He uses six times as many sentences to express his ideas as you would!"

THE BIBLE AND THE LIFE OF THE PEOPLE.

An Address by Theodore Roosevelt in Greek Theater, Berkeley, Sunday Afternoon, March 26, 1911.

Friends: (I now have gotten so that I feel I ought to say friends and neighbors) I have come here today in the cause of a series of lectures upon Applied Ethics, upon Realizable Ideals, to speak of the Book to which our people owe the infinitely greater part of applied ethics, the greater part of our store of knowledge, and how to apply that knowledge to the needs of our every day life.

There have been many collections of the Sacred Book, the sacred writings of the Old and New Testaments, many collections of notes and on occasions such as this we who think most of the King James version of the Bible should be first to acknowledge our obligation to many of the other versions, especially to the earliest of the versions—the Vulgate of Saint Jerome—and its great part in the development of Western Europe, because it put the Bible into the common language of Western Europe, the language known to every man possessing any claims at all to learning—Latin—at a time when the old Latin civilization of Greece and Rome had crumbled to pieces and then had been overwhelmed by the barbarian hordes.

Other versions of the Bible followed from time to time and gradually men began to put them into the vernacular. Wicliffe's Bible is one version to which we should also express our deep obligation, but the great debt of the English speaking people everywhere is to the translation of the Bible that we know in our homes, the Bible as it was put forth in England three centuries ago, and no other book of any kind ever written in English or in any other tongue has ever so affected the whole life of a people as the Authorized version of the Scriptures has affected the life of the English speaking people. And I would like to enter a most earnest plea that we in our hurried, rather hustling life of today, do not lose the hold that our forefathers had on the Bible. I wish to see Bible study as much a matter of course in secular colleges as in the seminaries.

No educated man can afford to be ignorant of the Bible and no uneducated man can afford to be ignorant of it.

I want to say one or two words in relation to a form of shallow criticism of the Bible which we occasionally hear. Certain critics taking sections of the Old Testament are able to point out that the teachings therein are not in accordance with our theories, our beliefs of morality, and they ignore the fact that our teachings are based on the New Testament, because the New Testament represents not only in one sense the fulfillment of the Old, but in another sense the substitution of the New Testament for the Old in certain portions. If critics of that kind would study the morality inculcated by the Old Testament among the chosen people, and compare it not with the morality of today nor with the morality created by the New Testament, but with the morality of nations of antiquity who had no Bible, they would appreciate the enormous advance that the Old Testament in its most primitive form worked for the Jewish people.

It has been my business to study critics and in studying the writings of the average man the thing that has struck me most has been his peculiar shallowness, his inability to understand not only the ethical teaching of the Bible as we know it, but his inability to understand how even the most primitive ethics, the earliest of the sacred writings, how great an advance these teachings represent as compared with the contemporary ethics of the other peoples of that day.

I would appeal for a study of the Bible on many, many different grounds aside from its ethical and moral teachings, aside from the fact that all serious people, that all men who think deeply, even among non-Christians have come to agree that the life of the Christ as set forth in the four Gospels represents an infinitely higher and purer morality than is preached in any other book in the world, and aside from that I would add that the Bible should be studied for the sake of the breadth it must give to every man who studies it.

I cannot understand the mental attitude of those who would relegate the Bible to one side as not being a book

entertaining to man. You think of what the alternative of Sunday reading largely is. Compare the Bible with the Sunday newspaper. Think of the difference there must be in the mental make-up of the man whose chief reading is represented by the one as compared with the man whose chief reading is represented by the other; the vulgarity, the shallowness, the inability to keep the mind fixed on any serious subject which is at times in the mind of any man who cannot read the Bible and can take pleasure in the colored supplement of the Sunday paper. Now I am not speaking against the colored supplement of any paper in its place, but as a substitute for the serious reading of the great Book it represents a type of mind which it is gross flattery to call merely shallow.

I do not have to ask you to accept the word only of those who preach the Bible as an inspired Book. I would make my appeal not only to professed Christians, I make my appeal to every man who seeks for life, to any man who seeks the inspiration of religion, to any man whatever his form of religious belief, be he Jew or Gentile, no matter what creed he may profess, who faces life with a serious purpose, who faces life with the real desire not only to get out of it what is best but to do his part in life, to do his share in everything that will work for the ennobling and uplifting of humanity, and I shall read to you an abstract from the writing of the great scientist Huxley, himself not a professed believer, in speaking of the Bible; because I am making a plea not only for the training of the mind but for the moral and aspirational training that has always been found in, and has always accompanied the study of the Book in almost every civilized tongue and in many that are but half civilized.

A year and a quarter ago I was passing through on foot a needy kingdom of Uganda in Central Africa, perhaps the most highly developed and the state which has given the richest returns for missionary labor, a state containing now some half million of Christians and where the direction of the government is in the hands of these Christians, and I was interested to find that in the fight against in the first place, Heathenism, and in the next place, Moslemism, the native Christians belonging to different sects, both Protestants and Catholics, had joined together, with their symbol The Book, making up their mind that they could sink all minor differences among themselves and unite on the common ground of their common belief in The Book that was the most precious gift which the white man had brought to them.

It is of that Book and as a testimony to its incalculable influence from an educational and moral standpoint that the great scientist Huxley writes. These are Huxley's words: "Consider the great historical fact that for three centuries this Book has been woven into the life of all that is noblest and best in our history. That it has become the national epic of our race, that it is written in the purest English and abounds in exquisite beauty of mere literary form, and finally that it forbids any man, the man who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be so much humanized?"

I ask your attention to this when I plead for the training of children in the Bible. "By the study of what other book," says Huxley, "could children be so humanized and made to feel that each figure in that vast procession like themselves fills but a momentary space in the intervals between the eternities," and again listen to what Huxley says as to the bearing of the Bible upon those who study the ills of our time with the hope of remedying them:

"The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times no state has had more considerate laws, in which the interests of the people are so largely taken into account, into which the duties so much more than privileges, the duties even more than the rights of rulers are insisted upon, than were drawn up for Israel in Deuteronomy and Leviticus."

The Bible is the most democratic book in the world. I ask you to train children in it. A word of advice now to over-zealous mothers and fathers. Do not commit the awful error of training a child by making him learn verses

of the Bible as punishment. I remember once calling upon a very good woman. One of her small sons with a face of black injury was studying the Bible, and this very good woman said to me with pride, "Johnny has been bad and is learning a chapter of Isaiah by heart." I could not refrain from saying, "My dear madam, how can you do so dreadful a thing as to make the unfortunate Johnny associate for the rest of his life the beautiful prophecy of Isaiah with an exceedingly disagreeable task?" Punish the children in any other way that is necessary, but do not make them look upon the Bible with suspicion and dislike, as an instrument of torture instead of as a great privilege and pleasure to read it. And by the way in reading the beautiful and simple Bible stories that have delighted childhood for so many generations, my own preference is to read them from the Bible and not as explained even in nice little books. Read them with whatever explanation is necessary to make the child understand the words, and the story he or she will understand without difficulty. I speak of reading it with whatever explanation is necessary to enable the child to understand the words. I think every father or mother grows to realize how queerly the little brains will accept new words at times. I remember an incident in connection with the clergyman to whose church I went when a very small boy. It was a big Presbyterian church in Madison Square, New York. Any New Yorker of my age who happens to be present will probably recollect it, and we had as clergyman one of the very finest men I ever met—one of the very, very rare men to whom it would be no mis-use of words to describe as saintly, and very fond of a little grandson.

The little grandson showed an entire willingness to come to church and Sunday school when there were plenty of people present, but it was discovered that he was most reluctant to go anywhere near the church when there were no people there, and it is often difficult, as every mother knows, to get at what emotion is working in the child's mind. They could not find out for sometime what the little boy was afraid of in the church. Finally one afternoon Dr. Adams was going down to the church and asked his little grandson to go with him. After a little hesitation the small boy said yes he would go. They got in the church and walked down the aisle; the church was empty and their footsteps made a hollow sound. The little fellow trotted along side the grandfather and looked everywhere, and finally said, "Grandfather where is the zeal?" The grandfather said "What?" "Where is the zeal?" "Zeal, I don't know what you mean." "Why, grandfather, don't you know? The zeal of thine house has eaten me up!"

Now that little fellow had been very suspicious of the church because he had read this statement, accepted it in literal fashion, and concluded that there was something that dwelt there against which he would like to be on his guard.

I feel that it would be a great misfortune for our people if they ever lost the Bible as one of their habitual standards and guides in morality, and I wish especially to make my appeal, addressing this body which must contain representatives of many different creeds, I would make my special plea to this body to preach the Bible in the one way in which it can be preached, if benefit is to be obtained from it, and that is as a guide to conduct.

I would not have accepted an invitation to come here and speak to you on dogmatic theology. In the first place there are probably scores of different views here represented. There are scores of different ways towards the same goal, but there is one test which we have a right to apply to the professors of all the creeds, the test of conduct, and what is more I believe that all people who possess either religious belief or aspiration after religious belief are growing to demand conduct as the ultimate test of the worth of belief.

I hope that after what I have said no man can suspect me of failure rightly to estimate the enormous influence that the Bible should have on our lives, but I would rather not see any man read it at all than see him read it as a fetish on Sunday and disregard its teachings on all other days of the week. Because evil though we think the conduct of the man who disregards its teachings on week days to be, it is still worse if that conduct is tainted with the

mean vice of hypocrisy, and the measure of our respect for and belief in the men and women who do try to shape their lives by the highest ethical standard inculcated in the Scriptures, the measure of our admiration and respect for them must in large form be also the measure of our contempt for those who read the Bible, who study it and who fail to apply its teachings in dealings with their fellow men.

I do not like the thief. I do not like him in business, and I do not like him in politics, but I dislike him most when, to try to shield himself from the effect of his wrongdoing, he claims that after all he is a religious man. He is only a religious man in the sense that the Pharisee was a religious man in the time of the Saviour.

The man who advances the fact that he goes to church and reads the Bible as an offset to the fact that he has acted the scoundrel in public or private relations, only writes his own condemnation in larger letters than before. And every man or woman who reads or quotes the Bible as an excuse for hard-heartedness and uncharitableness and lack of mercy to friend or neighbor is reading or quoting the Bible to his or her own damage, perhaps to his or her own destruction.

Let the man who goes to church, who reads the Bible, feel that it is peculiarly incumbent upon him so to lead his life in the face of the world that no discredit shall be brought upon the faith that he professes.

Sometimes I have seen, and all of you have seen the appeal made to stand by a man who has done evil on the ground that he is a pillar of the church. Such a man is a rotten pillar of any church, and the professor of any creed, the man belonging to any church should be more zealous than any outsider to holding such a man to strict account, in seeing that the practice of a believer squares with the thing he professes to believe, for such a man not only sins against the moral law, not only sins against the community as a whole, but sins above all against his own church, against all who profess religion, against all who belong to churches, because he by his actions gives cause to the sneerer to criticise and make the ordinary man distrust church people as hypocrites.

Whenever any such man is guilty of business dishonesty, of political dishonesty, or offends against the moral law in any shape or way, all who are members of churches should feel a far greater regret and disappointment than those who are not members.

We cannot afford for one moment to let it be supposed that we exact from the attendants at church any less observance of the moral law than if they did not attend church. We cannot afford to let the outside world believe for a moment that we accept church-going and Bible-reading as substitutes for leading a higher and better life.

We must try each of us so to conduct our own lives as to be to a certain extent our brother's keeper, so as to show that we actually do take into our souls the teachings that we read. In the words of Paul "By their fruits shall ye know them." That we apply to ourselves the Gospel where it teaches that a corrupt tree cannot bring forth good fruit, and that the sound tree must prove its soundness by the fruit it brings forth. We must apply St. Paul's teaching when he warns his people to be doers of the Word and not hearers only.

I have asked you to read the Bible for the beautiful English, for the history it teaches, for the grasp it gives you upon the mass of mankind, but if you only read it for aesthetic purposes, if you read it without thought of applying its ethical teachings, then you are apt to do harm and not good to your fellowmen. If you preach reading it as an intellectual diversion only, above all if you preach reading it only as an outward token of Sunday respectability, small will be the good that you will get from it. We can help our fellowmen, and we can help ourselves only in so far as we strive with whatever short-comings, with whatever failures, to lead our lives in accordance with the principles laid down in the Bible.

I do not want to speak in any way that you can misinterpret as speaking in a spirit of cant. Those of you who have attended the two lectures that I have already given know that I have tried to show that I believe in all legitimate amusement.

I do not wish to have those who teach morality, those who preach to their fellowmen, demand from them what is impossible, although I do wish to see them hold up an ideal that can be surely realized, although it may always stand just a little bit higher than any of us are entirely able to obtain.

I would preach (I do not know but what I am preaching), I would preach to you to lead joyous lives, but so far as possible always to remember that the highest joy cannot be disassociated from service to others; that while I wish you to enjoy yourselves, you cannot enjoy yourselves unless others share in the enjoyment, and that it is no enjoyment, it is the bitterness of desolation, to get pleasure at someone else's expense.

I ask that the men who are Christians, I ask that the men whatever their creed, who profess to be religious men, that all men who recognize the beauty and spiritual worth of the Scriptural teachings, that they prove their good faith by their conduct. I ask that they remember that the highest of religious teaching must show itself, not in the hysterical excitement of soul, not in selfish absorption as to one's own spiritual feelings, but in conduct toward one's fellowmen.

It is a thousand times more important that a man or woman shall try to render service to others than that he or she shall pass the time wondering over the state of his or her own soul. If you work for the good of your fellows, if you seek practically to apply the doctrines of the Scriptures in uplifting your fellowmen, if you will do that you will be doing your duty. You will be working for your own soul best when you work to help the souls and bodies of others, and let me close by reading just a few verses from the end of the first chapter of James, which have always seemed to me to come as near summing up what should be done by those who believe that the man of true faith must show his faith by his conduct towards his fellows.

"Be ye doers of the word and not hearers only"—deceiving your own selves!"

You and I, my hearers, we are not to be excused if we come together this afternoon, I to speak and you to listen, and go back to our own homes feeling pleased with the mental excitement, and somehow or other feeling that as we have talked about it we are to be excused from putting the precepts into action, I had better not have come here, and you had better have stayed away unless we do in good faith apply in our own lives the truths of which we have talked together, unless we begin in our own homes with those known to us, with those who feel the least deviation on our part from good conduct. Unless we apply the truths in our own homes what will be the good of our having come together, "for he that is a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way and straightway forgets what manner of man he was."

If you come here and I come here and we preach, or listen to preaching about what men and women shall do, and go home, and in the reaction get a little disagreeable when we get home, we have shown that the truth is not in us, "but whose looketh upon the perfect law of liberty and continueth therein, being not a forgetful hearer of the word, but a doer of the word, this man shall be blessed in his day." "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Think of it next time when after reading the Bible you wish to speak ill of your neighbor. Think of the damage that can be done by the unbridled tongue. Think of the harm that can come to those who are near you if you study just a little how to make them uncomfortable in speech. And I want you to think of all the little things. I want you to act decently in the little things. I don't want you to go away feeling that you would like by some lofty act of self-sacrifice to show what fine Christians you could be, and meanwhile require that the small acts of self-sacrifice should be done by those brought in contact with you. I want you to apply this in little things, the little things that in themselves make up the major part of life.

"If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this

man's religion is vain. Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world."

THE RELIGIOUS ATMOSPHERE IN THE HOME.

W. N. Burr.

On wings of black and white a wholesome "For the children" story floated into the home and out among other homes in the parish. It was the record of one day of adventure in the life of a small boy named Jimmy Van Allen. Jimmy was "the only son of his mother, and she a widow." Mrs. Van Allen was a rich widow, and was spending the summer at a fashionable seaside resort. She owned a big touring-car, and was much given to afternoon teas and other society functions. Jimmy was left much of the time to the care of a French maid, Josephine, of whom he was not very fond.

One day Jimmy's mother went off to some social affair evidently forgetting that it was Josephine's afternoon out; and Jimmy-boy found himself at home alone.

The little fellow borrowed a "wheel" from the gardener's boy, and started on a two-mile trip to a certain vacant lot where he had seen a merry-go-round a few days before. On the way he had as many adventures as Don Quixote. Arriving finally at his destination he faced a great disappointment. The merry-go-round was no longer there. Jimmy-boy was tired. The July sun was hot. But the young adventurer started on the return trip on the borrowed wheel. It would wobble. A motor-car was heard chugging up behind him. He lost his head. "There came a crash, a sound of splintering wood and metal, a woman's cry, and down in the rusty roadside there was sitting a white faced woman with a poor, little unconscious bicyclist in her arms."

Weeks later Mrs. Van Allen said to the small boy still confined to his little white bed, "It has been a hard summer for my boy, hasn't it?"

"Oh, not so very!" said Jimmy, brightly. "Served me right, I guess. Anyway, people have been awful kind, and Patsy's got a new Columbia, and best of all Josephine has gone, and the reading and talks and all with you, mamma, have been jolly."

"Perhaps we needed it, Jimmy-boy," was all mamma said.

Why did she say "perhaps we needed it?" Do parents need to learn some things as well as children? Perhaps they do. And what did this mother need to learn? Why, that she was a **mother**, and that God had entrusted to her **mother-care** a boy life, and—she was running to teas and gayeties and leaving her boy to the care of a French maid, neglecting the trust that God had given **her**.

And are rich mothers who have money with which to employ French maids the only people who are neglectful of their children?

Good old Bishop William Taylor once said that some well-meaning preachers and other people would leave the gate open and let a whole flock of lambs out upon the devil's commons, while they spent their time chasing over the mountains, wild and bare, after an old, broken-down ram. We are very likely, some of us, unless we have learned wisdom, to be trying to pull a lot of hardened old sinners out of the pit into which they fell years ago, while all around us there is a multitude of youngsters who have never fallen into any pit, but who are running about out where the pits are because we have left the gates open.

never thinking of the youngsters. And by and by in they begin to tumble. And then we just look on, and fall to arguing about "natural depravity," whatever that may be; and all the while other children are getting nearer and nearer the edge of the pit, and every once in a while in they fall, some of them.

Somebody has said: "Whoever saves a man saves a unit; but whoever saves a child saves a whole multiplication table." If that is true, I imagine we would better be paying a whole lot of attention to our children and young people, even if we have to neglect some of the older folks who have set up housekeeping in the pit of the drifting life, and do not seem to care much for anything but their own poor, bare existence.

The Bible makes a good deal of child-training, and of child-training in the family. The old Jewish law is full of it. Solomon came near making a specialty of it in his lapidary shop of well-cut wisdom gems. The disciples looked upon children as only so many bothersome young things, but the Master called a halt on that—He rebuked those disciples. "Suffer those children to come to me," He said, "and forbid them not; for of such is the kingdom of heaven." "Gather me the people together," said the Lord to Moses, "and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

Jimmy Van Allen was run into and bruised and mangled by his own mother's auto, she having been out to a social function, leaving Jimmy, as she supposed, to the care of a French maid. Children are often run over and injured by their own parents when the parents do not realize that they have wrought the mischief themselves.

"Parents are not raising children; they are just letting them grow up," said a speaker at the recent meeting of the Religious Education Association in Providence, R. I. And another, a Jewish rabbi, referring to the familiar phrase, "Am I my brother's keeper?" remarked, "You are your children's keeper." And another said: "A meeting-house religion is not the moral equivalent of a dwelling-house religion." And this same speaker said at another time: "Cleanness of mind is taught rather than caught. American parents need to use their company manners at home."

One of the most frightful evils that we face in America today is the lack of the religious atmosphere in the home. Says a thoughtful man: "That our civilization may continue, the vast mass of men must have religious convictions similar to those which gave our civilization birth." If that is true the young life must be set firmly in the soil of religious convictions, that as the young folks come on to mature life they may be the men and women that our civilization demands for its continuance. And it is all wrong to leave this most important work wholly to the Sunday-school, and the Sunday-school teacher. For, as Dr. Shailer Matthews said at the Providence meeting: "A meeting-house religion is not the moral equivalent of a dwelling-house religion." A writer in the February "Atlantic" comes to the same ground when she says: "Parents are conscientious and energetic in looking after Tom's teeth and eyes, and Mary's hair, tonsils and nasal passages, but seem utterly unconscious that mental rickets and curvature of the soul are far more deforming than crooked teeth and adenoids."

It is the religious atmosphere in the home for which I would plead rather than for much formal religious "training." Let the children grow up in homes in which parents are interested in Christian work, are careful about church attendance, religious literature coming in fresh every week,

where the atmosphere is kept sweet and wholesome and "Christian" without being mandatory and dogmatic—where the children will absorb their religious training out from the very atmosphere in which they live in the home—and there will not be so many of them to be pulled out of the pit when they are older. They will not have fallen in.

But, alas, and alas! the home that is sweetly permeated with the religious atmosphere is so much more the exception than it ought to be for the good of the children and the welfare of society, that considerable attention must be given by somebody to the creating of the religious atmosphere outside the home. If parents in so many cases insist that if their children ever have any religious training they must get it from somebody else, then "somebody else" must be ready to do what can be done outside the home to set young lives in the way of the best in life. The church must be wideawake to its obligation to the children. It is a joy to know that the state is waking up to co-operate with the church in this work. I have in mind the proposition of Prof. Frank F. Bunker, City Superintendent of Schools in Berkeley, that the churches of Berkeley unite in requesting the Board of Education of that city to set apart one afternoon a week when those pupils whose parents are willing may be dismissed from school for religious instruction in the churches.

There is a strong, manly and womanly, red-blood religious element that the children need, and greatly need, to catch into their lives as early as possible. It is a vital need. It is not something that they can get along without and get along through life all right—our very civilization demands it. The children must be saved, not merely for the sake of their individual salvation, but for the salvation of society. They must know Jesus Christ as Savior and Master; for there is no other name under heaven given among men whereby the child, the adult, affairs, society, anything, can be saved.

La Canada, California.

HIGH SCHOOL EVANGELISM.

"And your sons and your daughters shall prophesy, and your young men shall see visions." A fulfillment of this prophecy was witnessed at the Congregational Church, Santa Ana, California, Sunday evening, March 12. A large audience, occupying both auditorium and Sunday-school rooms, assembled in response to announcement that the service would be conducted by Christian boys of the High School. A large percentage of the audience were young people. At the hour of service, five young men, together with the coach of the school athletics, took their places upon the platform, the pastor, Rev. Charles H. Seccombe, sitting in a pew. From the opening gospel song, led by one of the boys, until the closing appeal presented by another boy, the service increased in interest and in power. And it was nearly two hours in duration.

It was an inspiring occasion. The boys were pleading with their fellow-students to accept Jesus Christ. "The Challenge of the Christian Life" was the subject of the evening. This was presented in short addresses upon the following subjects: "Not Ashamed of the Christian Life," "Strong in the Lord," "Obey Orders," "The Joy of the Christian Life," "The Challenge to Young People," "Accepting the Challenge." In earnest school-boy fashion they built up a testimony and argument that was most

effective, and when the appeal was made to accept the challenge many responded, both of old and young. Decisions for Christ were announced. And a great company standing for Christian service, joined hands and sang, "Blest Be the Tie That Binds."

The superintendent of schools testified: "In all my twenty years of experience as an educator, I have never witnessed before such a scene as this." C. H. S.

Among the Churches.

CALIFORNIA.

Loomis.—Two persons were received into church fellowship March 16th.

Oakland, Fourth.—Rev. B. L. Brittin, of Chicago, at the present time enjoying, we trust, a visit in our city, has been asked to preach to us on two successive Sundays, giving us some inspiring sermons, showing evidence of clearness of thought and of independence as a thinker. We have derived pleasure and profit in listening to these addresses. Our pastor, Mr. Maar, has been firmly "holding his own," and has gained strength evidenced by the fact that his enthusiasm, always exercised in things for good, has made it possible for him to be present at the Greek Theater and enjoy the words of our great American friend, Mr. Roosevelt.

Santa Ana.—At the annual meeting of the First Congregational church of Santa Ana recently held, it was found by the reports that marked progress had been achieved in all departments of church life. A beautiful new building had been built and dedicated. Fifty new members had been added to the church. Thirteen hundred dollars contributed to missions. The work of the Brotherhood is especially strong. A class of fifty men is studying "Christianity and Modern Social Conditions," under the leadership of Mr. E. M. Neally, one of the members of the church. A Boy's Brotherhood has been organized as a chapter of the Men's Brotherhood, and a banquet was given recently, at which each man took a boy as his partner for supper. The ladies of the church have done aggressive work in securing the large pipe organ and in welcoming strangers and in promoting the cause of missions.

WASHINGTON NEWS.

Rev. C. F. Clark, Correspondent.

Vera.—Scarcely a year ago a Sunday school was organized and subsequently a church with 13 members. Rev. J. E. Ellis caring for it most assiduously. Supt. Wilson of the Spokane Extension Society also giving much of his time to it. The attendance at both school and church is very good and the prospects are good for a strong rural church. Vera is well located in the beautiful and fertile Spokane valley, and is rapidly filling with a good class of people. It has many fine residences and five and ten acre tracts. Evangelist Reid assisted in special services recently, as did Rev. J. N. Pendleton and Rev. H. E. Anderson. Mr. Wilson visiting nearly every family in the neighborhood. As a whole the meetings were well attended, and there were several decisions for Christ, and members will be added to the church.

Priest River, Idaho.—State Evangelist Reid helped the pastor in a series of evangelistic meetings during February. The meetings were well attended throughout, especially the Sunday services, which were the best ever held in the city. At the last meeting a large number rose to signify their acceptance of Christ. The singing throughout was especially hearty and helpful. Under the guidance and efficient leadership of the pastor the church in all its departments has made wonderful progress, and the cause never seemed so bright as at present. This is due to the hold the pastor has on the community. During the progress of the meetings Supt. Scudder visited the field and proposed the erection of a parsonage, and plans were begun and a committee appointed which is now soliciting funds.

Pellevue.—A series of Bible study classes has been arranged for the Lenten season. The aim is to enlist every Christian in the community. The congregation has been divided into five sections so as to make it possible for all to attend, the series will close with a series of special Gospel services the week before Easter, upon which day a communion service will be held. A new social hall is being built to give the church adequate Sunday school rooms, a gymnasium, dining room, kitchen, parlor and two club rooms. Men and boys are donating labor, and the entire community is helping. This is the effort of a rural church to meet community needs. A course of lectures under the auspices of the Young Ladies' Guild was given during the winter. Rev. E. Lincoln Smith giving the last one a few nights ago. It was the first course given in the region, and was greatly appreciated. Among other numbers were a dramatic recital by Dr. Dunstan and his daughter, Miss Dorothy Dunstan, and a lecture by Dr. Mason. The pastor, Rev. A. B. Strong, is leading an enthusiastic Boys' Scouts Club of 25 members.

CONGREGATIONAL CHURCH EXTENSION SOCIETY OF SEATTLE.

The tenth annual meeting of the society was held in Pilgrim church where the society was organized. One hundred and ten sat down to the banquet which was, of course, served with usual grace and bountifulness of Pilgrim church. As was to be expected in a society that has been so vigorous this was the largest attended meeting in its history. After the dinner President Austin P. Burwell called the meeting to order. Reports were presented by the officers. Mr. J. A. Van Smith presented several charts showing the financial growth of the society and its present needs very graphically. Superintendent Gale's report was a review of Congregationalism in Seattle during the past decade, illustrated by stereopticon. Many of the buildings and tents in which Sunday schools, now churches, some self supporting and helping others to live and grow, were started, and many groups of the first days of the schools were shown, and then the present buildings and groups of the present day attendants were thrown on the screen. The success of the society is largely due to the efficiency and self sacrifice of its officers, many of whom have served several terms. Mr. Burwell has served as president, Mr. Brintnall as vice-president and secretary and Mr. Van Smith as treasurer several terms.

Rev. C. R. Gale has been the superintendent since June, 1904, and has been untiring in his efforts, broad of vision to see the main things, and patient and persevering

in attending to the least details. He has made an ideal superintendent. The pastors chosen for the churches have been men of high quality and a spirit of co-operation has always prevailed. Officers and directors of the society, pastors of the churches, both the aided and the self-supporting, and the superintendent working together with absolute harmony and singleness of purpose have seen their labors richly blessed.

In 1901 there were only 9 Congregational churches in Seattle, now there 21, the membership has increased from 1,258 to 3,431, home expenses from \$21,694 to \$62,902, and benevolences from \$1,895 to \$20,509. During the year 1910 University church received 115 members, Plymouth 109, Pilgrim 43, Lake 31. All the other churches have had accessions and were the figures available we would find that 1910 was a very good year.

Among the conspicuous events of 1910 was the loss of Dr. Greene by resignation as superintendent of the Sunday School Society, and the coming of Rev. John H. Matthews as his successor. Dr. Kantner resigned from Edgewater to go to Portland and Dr. Temple, for long pastor of Plymouth, returned and takes up Edgewater work. Mr. Frost went to Monroe from Brighton, and Plymouth church was sold, and before this appears in print the last service will have been held in the building. While writing announcement comes of the marriage of Rev. Tyler Denner, who recently resigned at South Alki and is now in Pasadena. South Alki and Fairmount have united in calling Rev. Charles H. Schank of Newbury, Vt., who has accepted the call and is expected to begin work on Easter Sunday. The work at Bayview and Oak Lake grows, the seating capacity is taxed at both places. A building fund has been started at Oak Lake, and probably the present property will be bought by the school board as more room is needed by the adjoining school, and by the sale the church will realize enough to buy a smaller site and have a considerable sum left over towards a building. When Oak Lake was started it was in the country and it was thought that an acre would be about what was needed for church and parsonage. Now that it is rapidly becoming a city a smaller site will serve. The growth of these fields is due to the faithful pastoral work of Rev. T. R. Ellwell and the earnest people of the parishes. Beacon Hill has struggled without a building and has felt the discouragements incident thereto, but has grown in membership to 60, congregations have increased and the people are very hopeful. The new building will soon be ready for occupancy and with the increased facilities for work and a very attractive edifice the work will receive new impetus and much good will result. Rev. J. A. Henry has worked hard and is to be congratulated together with his people for the success of a very difficult undertaking. During the year a Finnish church was organized at Ballard which now has a membership of 27 cared for by Rev. J. L. Lundell, who preaches twice a month. There is also an organized Norwegian church in Ballard served by Rev. Morton Olson of Tacoma as far as his time permits, but a settled pastor is needed.

Our Japanese work is very encouraging. Though it is the youngest of the four Japanese churches of the city, it is one of the most influential bodies in the Japanese community. There are now 72 members and the average attendance at the services is from 40 to 50, and prayer meetings are attended by from 15 to 20. One of the remarkable and most hopeful tendencies is the increase of family life in the parish. There are many women and children

though men still far outnumber them. It is hoped that the church may have its own building in the near future and thus have a better plant than a hall for its work. Rev. N. Kubishiro, the pastor, has been in Japan for a couple of months, but has returned and will resume the work. Beside the churches the society has three Sunday schools: One at Ballard which Mr. Gale is caring for, and which will it is expected develop into a church before long, and one in the Rainier valley amongst a population of mixed nationalities and creeds. Near the center of a square mile without any other Protestant work it is flanked by two Catholic Sunday schools that draw largely from the German and Italian population. Many of the Protestants, of course, attend the down town churches, but many of the children would have no religious training were it not for our Bethany Sunday school. No church is expected to develop from the school, and now after seven years, under the sole charge of the Extension society, Plymouth church takes it over as part of its work. Mr. Paul B. Phillips is superintendent and the workers are all supplied by Plymouth. There are splendid opportunities for institutional work, greater than have been developed. Inconveniences of site and lack of room for adequate equipment have combined to limit work, but through the kindness of Mr. Colman a new site has been obtained and soon a building with auditorium and Sunday school rooms, gymnasium, club rooms, etc., will be erected. Still another Sunday school is located in a building belonging to the society near the Fairview school, in a neighborhood that promises to grow very rapidly as soon as transportation is provided by the electric company. This school is in charge of Green Lake church, but a corps of workers is being developed among the residents of the neighborhood and it is expected that the school will soon be self-sustaining and self-supporting, though so far the Green Lake church has put some money in for the furnishings, etc. It is not expected that this will grow into a church, but it may be necessary to move the Green Lake church into this neighborhood on account of shifting population, in which case the two properties would be sold and a church midway erected. But at the last business meeting of the Green Lake church it was decided that for the present, at least, its field was exactly where it is.

THE BLOSSOM FESTIVAL.

San Francisco, March 26, 1911.

Dear Brethren:—I had heartily hoped to be present at the Pastors' meeting and invite you and yours to the twelfth annual Blossom Festival, but a patriotic duty calls us back to San Jose, and our Pacific must give the invitation. Saratoga sends to you to come again and see the wonderful bloom of Santa Clara county. Every one of you is eager for a sight of the country after the glorious rains have brought their work of verdure and blossoms. When at the same time you can make your dear ones happy and rejoice in the sight of thousands of others happy. The attraction may become one of the joyous duties which the inimitable Roosevelt has urged so strongly upon the clergyman who would be a real man and a useful citizen. I seem to be writing to my brother ministers but every country loving soul should know that he and his dear ones are welcome to this free Thanksgiving festival, which has put the word "blossoms" fully into the literature of the region and given a name to one of the most beautiful scenic railways of the world.

So come with your family lunches, your cup, spoons, plates, ready to camp under the finest tree you can find, to ride in some safe rustic wagon, to drink at Congress Springs, to see what is probably the most notable single floral sight of the world. You will not wonder we emphasize the "picnic" idea. We want to keep our noblest women with us as long as you do yours. They will supplement your lunch baskets and fill your coffee pots, but cannot provide meals for such multitudes as come on pleasant days. A storm might leave our dinners untasted, and we have no cold storage to keep the fowls which parsons are said to love.

The \$2.50 railroad ticket which we recommend allows visitors from all the Bay cities to come by any route they prefer, and return at their pleasure until April 11 by any train. It permits the whole ride over the interurban railroad, and includes Congress Springs. The 8:10 a. m. train from Third and Townsend streets, San Francisco, reaches Congress Junction at 9:37 and connects with the Interurban there. The last train from Oakland leaves First and Broadway at 8:36. It is a long ride to Los Gatos, but it is through the finest of orchards, and the ride from Los Gatos to Saratoga is the very height of picturesqueness. The Oakland Enquirer will have full information as to times and routes. Visitors from the cities having the Blossom festival ticket will be given a fine ride with gentle teams to a beautiful foothill view point. Come, friends, come and see. Pastor brethren exchange pulpits and set your flocks examples of sane and sweet pleasure.

Fraternally,

EDWIN SIDNEY WILLIAMS.

The Home.

THE LILY AND THE PINE.

I found a lily near my door
Which bloomed an hour, then bloomed no more;
And her pure-hearted perfectness
My heart did bless.

I saw high up the mountain cold
A pine a hundred winters old;
For his strong-hearted patience there
I breathed a prayer.

O hour of sweetly breathing life!
O century of strength and strife!
I only know that in each one
God's will was done.

—Theodore C. Williams, in "Poems of Belief."

A PRAYER BY ROBERT LOUIS STEVENSON.

Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and to forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and gaiety and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavor. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune . . . loyal and loving one to another.

THE TOYS.

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkind—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids and their lashes yet
From his late sobbing wet.
And I, with moan
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I prayed
To God, I wept, and said:
"Ah, when at last we lie with tranced breath,
Not vexing thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom thou hast moulded from the clay,
Thou'lt leave thy wrath, and say,
'I will be sorry for their childishness.'"

—Coventry Patmore.

"THANK YOU, GOD!"

A dear little girl, finding an unexpected pleasure awaiting her one morning, smiled up at the sky and sweetly, reverently remarked, "Thank you, God!" Another little girl, brimming over with the innocent joy of life, asked of her mother if it would not be all right for her to say, "Good morning" to God as she did to the flowers and the trees and her pets, as well as to members of the family.

A tiny boy, noting that rain followed a meeting called to pray for it, naively inquired when the "Thank you!" meeting would take place.

We smile at the little ones, but, after all, shouldn't the smile be a bit thoughtful? For the "little ones," as we know, "behold the face of their Father" more clearly and frequently than do those of us whose spiritual sight is dimmed by too long earthly contact. And do we not say, "Thank you!" as sweetly and cordially as may be, when we acknowledge the kindness or benefits of our earthly friends?

"She prayed and prayed, hours every day, but she never gave thanks," a Christian caretaker once sorrowfully testified concerning the troubled friend whose life had gone out in darkness.

"Religion does not mean much to us until we put some joy into it," so a famous spiritual leader emphatically declares.

And of course the joyous heart, the trusting soul, gives thanks as naturally as it asks for comfort and assistance. To demand all, yet pay not even thanks in return, surely is a strange way to treat our heavenly Friend.

The habit of giving thanks, moreover, has been known to transform many a life. To give thanks is to discover new reasons for being thankful, to "taste and see how exceeding good" is the loving kindness of our Father.

"Count your blessings," a high-souled pastor counseled the good but gloomy church member who complained to him that she found it difficult to be serene in spirit. "Try to find at least one thing to be thankful for daily. Before long you'll be spending most of your prayer time in thanks."

"If I believed in miracles, I'd say that someone had worked a miracle on that girl," an astonished associate declared a year later. "We used to dread to meet her, she was so doleful. 'Here comes Mary and her grouch' frequently was the signal for a merry little group to melt away. Now—well, if we said, 'Here comes Mary and her good nature,' we'd be nearer the truth!"

If your life lacks joy and gladness, try being thankful. It's easier than might be dreamed until tested, and the joy that springs from a thankful spirit not only is potent to make over soul and body, but also belongs to that glory of gladness "which no man taketh away."—Ethel Colson, in *The Continent*.

THE CHANGE.

Before she went to boardin' school she useter romp an' play.
She druv the cows from the field an' helped take in the hay,
But she don't do that any more, because of this, you see—
She went away as Mary Jane an' came back Jeanne Marie.

She useter wear made-over clothes, an' always with a smile,
But now her dresses every one must be the latest style.
She don't ride bareback any more, nor climb the apple tree—

She went away as Mary Jane, but come back Jeanne Marie.

Her hair is all in crinkles now—she calls 'em Marshal waves;
She's up in all the etiquette, real stylish she behaves.
Her ma and me are mighty proud of all she's learned—
but gee,

We sometimes wish for Mary Jane instid o' Jeanne Marie!
—Elsie Duncan Yale.

Be to the best thou knowest ever true,
Is all the creed.
Then, be thy talisman of rosy hue,
Or fenced with thorns, that, wearing, thou must bleed,
Or gentle pledge of love's prophetic view,
The faithful steps it will securely lead.
Happy are they who reach that distant shore.
And bathe in heavenly day;
Happiest are those who high the banner bore,
To marshal others on the way,
Or waited for them, fainting and wayworn,
By burthens overborne. —Margaret Fuller.

A HELPFUL THOUGHT.

If we do the present act well and take care of its special intent, not leaping to coming things, it is surprising, when those things arrive, how they fall into order; for then they have their proper place, and must perforce fall into it, because other things have had their due place before. But what if the present moment be hard, sad, painful? Then we have opportunity not to complain. There will be some bright thing. Fasten on that. If none, then this: that it might be worse. Fasten on that. If it seem the worst pos-

sible from the outside, there is still this reflection, that we may make it worse by our own way of taking it in the soul.
—J. Vila Blake.

Our Young People

THE WRONG BUTTON.

"Dear me," said little Janet, "I buttoned just one button wrong, and that makes all the rest go wrong," and she tugged and fretted as if the poor button was at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong'deed of any kind; another and another is sure to follow."

Janet remembered how one day, not long ago, she struck baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong.—*The Picture World*.

MARTHA ANN'S SONG.

Martha Ann was out in the back yard hanging up the weekly wash of the Brown family. As she toiled she sang loud and clear a merry little song.

The grocer's boy, trudging along the dusty street, heard it, and whistled the same tune, forgetting that the basket he held was almost too heavy for him to carry.

Mrs. Brown heard it too. Poor Mrs. Brown! She was always at work in her stuffy little house, and always tired, but the song flew in through the open window, and she smiled at it, because it was a careless, happy little thing; and before she knew it she was singing as she moved about—something she had not done for many a weary day.

Baby May heard the rippling sounds. Her little white teeth were pushing their way up into sight. They hurt the little maid, those hidden teeth, so that she fretted uneasily and cried to be comforted. But the merry song laughed at her, and she listened and cooed and dimpled with delight, and she reached out her pretty arms as if she would catch and hold it fast.

A little girl who had been shut in for several weeks, and was downhearted and blue because she could not go about, also heard the song and unconsciously hummed the merry tune.

Just a little song, such as any one might sing, quickly sung and quickly sinking into silence, but what a pleasant mission it had in the world!

It is worth while to be a Martha Ann; to drop a little oil of gladness on the grinding wheels of life, to make them run a little easier and a little smoother. Even you and I can do that.—Comrade.

THE MEMORY BOOK.

Marjorie was cross. She liked new dresses, but it was hard to try them on.

"I have walked off, and turned round, and held up my arms," she told grandmother, "until I would rather never have a dress."

"Don't let that feeling get into your memory book," said her grandmother, gently. "If you are to keep a record of all your gowns, you want the record to be a pleasant one."

"A record of my gowns?" asked Marjorie, in surprise. "Why, I never thought of that!"

"Your mother and I have thought of it, and we have begun your book. When your mother can spare you, come up to my room."

When she was dismissed from the trying-on period, Marjorie lost no time in finding her way upstairs. Grandmother was sitting before an old trunk, with books and packages strewn round her. She held up a bulging and worn leather book, and told Marjorie she could take it to the window-seat and read it. "Why, it is patchwork!" cried Marjorie, as she opened it. "Just bits of pretty silk and wool—oh, what pretty, old-fashioned things!"

"Read what is underneath the squares," said grandmother, leaning over her shoulder.

"The—first—day—at—school," spelled Marjorie, slowly, and then below a bit of soft embroidered muslin she read, "My first party." She turned to her grandmother and asked, "Why, whose dresses were these?"

"These were mine," said grandmother, "and my mother pasted them in the book when I was a little girl; and, when I was a little older, I liked to keep a bit of every pretty garment I had, and to write underneath something about the place I wore it first."

"I am going to do that, too!" cried Marjorie. "How I wish I had begun a long time ago!"

"You did," said grandmother, laughing, "only you did not know it. Your mother and I have saved a little of all your pretty dresses."

Her grandmother went into the next room and came out with a number of envelopes. On opening them Marjorie found the brightest and prettiest bits of muslin, gingham, and lace and many strips of ribbon. Best of all, to each was pinned a little description of the dress. "You see you have only to paste these in your new book and copy what has been written. From this time on you can keep the record yourself." Then grandmother passed her a package, and Marjorie found that it was a big scrap-book all ready for her samples.

She kissed her grandmother warmly, and said, "I am going to begin it today; but first I want to run down and tell mother I am sorry that I was so cross about trying on the dress."—Youth's Companion.

QUEER BRUSHES AND COMBS.

How animals make their toilets and keep themselves neat and tidy is an interesting study. Most of them are by nature cleanly and each has its own peculiar way of keeping so.

The cat carries her clothes in her mouth, for with her rough tongue she cleans her glossy coat as a boy brushes off his clothes. She licks one of her front paws and rubs it over her face, and she is ready for her breakfast.

Foxes, dogs and wolves do not use their mouths when they need to wash and brush, but scratch themselves vigorously with their hind paws, and are as fresh as ever.

The cow, with her long, rough tongue, combs her coat of hair until it is clean and curly. The horse, more than any other animal, depends on his owner to keep his coat

in proper condition, but often he will roll on the green grass or rub himself down against a tree or fence.

Field mice comb their hair with their hind legs, and the fur-seal in a similar manner spends as much time as a woman in making herself look smart.

Although the elephant appears to be thick-skinned and callous, he takes great care of his skin. He often gives himself a shower bath by drawing water into his long trunk and blowing it on the different parts of his body. After the bath he sometimes rolls himself in a toilet preparation of dust to keep off the flies.

MR. ROOSEVELT AND HIS CHARTER DAY ADDRESS.

(From the California Christian Advocate.)

The reception given ex-President Roosevelt on the Pacific Coast from Phoenix, Ariz., to San Francisco has been remarkably cordial and enthusiastic. His lectures have not only been strong and clear from a philosophical and scientific standpoint, but specially from a moral standpoint. On Charter Day he was greeted by an audience of fully 8,000 in the Greek Theater at Berkeley. It was estimated that fully 2,000 were unable to gain access. The regular Earl Lectures given under the auspices of the Pacific Theological Seminary were also largely attended. Mr. Roosevelt has fully measured up to the highest expectations. Incidentally he has touched upon local politics, but the burden of his message has been on civic righteousness and raising the standard of civic, industrial, economic, educational and social ideals. He has preached practical righteousness and duty. There is no doubt Mr. Roosevelt is a man of great mental power, great intellectual resources and knows how to express his ideas in a popular and at the same time a convincing manner. His personality is unique and most of all strong. Unless some unforeseen thing happens to cut off his career his influence will continue to dominate the Republic. The people widely over the country, specially on the Pacific Coast, believe in him and follow him. They may not accept heartily all his political theories, but they believe in him. Mr. Roosevelt is not always consistent with his own theories. His political philosophy is not coherent, but that makes but little difference; he himself is coherent and consistent and possesses fundamental integrity, continuity of moral purpose and all the small reactionary currents are forgotten in the broad sweep of his personality. He can do and say many things which a smaller or a less forceful individuality could not say or do. His power to resist criticism and have his own way in large matters is due to the tensile strength of his moral purpose. He has been forgiven by the public more than any public man for a century. He has accomplished great things and in his own right, the right of achievement, the right accruing from things actually done, Mr. Roosevelt has a title to perpetual fame. The Panama Canal, the reclamation service in the West, the new standards of citizenship, his bold, fearless attacks upon what he thinks is wrong, added to a remarkably alert, keen, penetrating mind have permanently fixed his place in the century. In almost any other age of the world Mr. Roosevelt could have been an Alexander, a Philip of Macedonia, a Napoleon of France. The power and impact of his great personality have given him a historic setting, which criticism however just cannot disturb. His visit to the coast, his lectures, his addresses and speeches have not only been greatly enjoyed but of great value to public sentiment.

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WHAT DO YOUR CHILDREN READ?

Many parents object to their children reading stories and indiscriminately condemn all good story-books as novels. They will not allow such books to be brought into the house, nor will they examine them.

These people who so strenuously fight so-called novels will allow all sorts of cheap almanacs and medical books to come into their homes. These books are sent through the mail and passed around promiscuously on the streets or thrown into buggies when they are hitched in town. Every circular that comes through the mail should be examined by some older member of the family, and if not desirable, be promptly burned.

Children would better read half a dozen story-books than one medical book with its accompanying pictures. When you get into your carriage after being in town the next time, just make a collection of the trash you find in it. You will soon see that it is more valuable to light the fire with than to serve as reading material for the children.

Children, with few exceptions, will read. In the absence of good books they will read poor or even bad ones. Some parents tell their children to read their school books when they are asked to provide reading material. School books are all right in their place, but children tire of them, and with good reason. Besides reading them themselves, they hear the other children read the same books. Any bright child will not drone over something that he has heard several times. Grown people know how monotonous it is to be compelled to listen to the same stories from the same people time after time and to be expected to laugh at the right place whenever the story is repeated.

If you see the children sitting off by themselves reading, or reading in the barn, it is just as well to find out what they have and where they got it. A taste for this kind of reading is much easier formed than broken up. If never formed it will never need to be broken up.—Margaret Whitney.

A CLOAKROOM STORY.

One of the Congressmen who had just returned from Europe remarked that this story reminded him of a scene on the banks of the Serpentine, in London, when a lady and gentleman paused beside a stylishly clad nurse in bonnet and floating veil, and the lady exclaimed, looking at the children of two and four who accompanied the girl:

"What charming children. Are they not lovely, Edward?"

Edward replied that they were all that the heart of man could desire.

"Will you kiss me?" said the lady.

"They don't usually kiss people, madam," said the nurse, "but, of course, they will you."

The kissing ceremony completed, the woman of fashion asked:

"And whose dear children are they?"

as she looked admiringly at the rosy cheeks and the bright eyes of the little ones.

"Madam," said the girl in amazement, "they are your own. They know you because they have often watched you from the nursery window, as you passed to and from your carriage."—"Affairs at Washington," Joe Mitchell Chapple, in the National Magazine.

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